Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

At-Takwir

Revealed in Makkah

What has been narrated about This Surah

Imam Ahmad recorded from Ibn Umar that the Messenger of Allah said,

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ:

"Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read,

- إِذَا الشَّمْسُ كُوِّرَتْ (When the sun is wound round.) (Surah 81),

- إِذَا السَّمَآءُ انفَطَرَتْ (When the heaven is cleft asunder) (Surah 82)

- إِذَا السَّمَآءُ انشَقَّتْ (When the heaven is split asunder) (Surah 84)."

Likewise, At-Tirmidhi has also recorded this Hadith.

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِذَا الشَّمْسُ كُوِّرَتْ

81:1 When the sun is Kuwwirat.

وَإِذَا النُّجُومُ انكَدَرَتْ

81:2 And when the stars Inkadarat.

وَإِذَا الْجِبَالُ سُيِّرَتْ

81:3 And when the mountains are made to pass away;

وَإِذَا الْعِشَارُ عُطِّلَتْ

81:4 And when the pregnant she-camels are neglected;

وَإِذَا الْوُحُوشُ حُشِرَتْ

81:5 And when the wild beasts are gathered together.

وَإِذَا الْبِحَارُ سُجِّرَتْ

81:6 And when the seas become as blazing fire.

وَإِذَا النُّفُوسُ زُوِّجَتْ

81:7 And when the souls are joined with their mates.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

81:8 And when the female infant (Al-Maw'udah) buried alive is questioned (Su'ilat):

بِأَىِّ ذَنبٍ قُتِلَتْ

81:9 For what sin was she killed

وَإِذَا الصُّحُفُ نُشِرَتْ

81:10 And when the pages are laid open.

وَإِذَا السَّمَآءُ كُشِطَتْ

81:11 And when the heaven is Kushitat;

وَإِذَا الْجَحِيمُ سُعِّرَتْ

81:12 And when Hell is Su`irat.

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

81:13 And when Paradise is brought near.

عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ

81:14 Every person will know what he has brought.

What will happen on the Day of Judgement, and that is the rolling up of the Sun

Ali bin Abi Talhah reported from Ibn Abbas:

إِذَا الشَّمْسُ كُوِّرَتْ (١)

When the sun is **Kuwwirat**.

"This means it will be darkened.''

Al-`Awfi reported from Ibn Abbas; "It will go away.''

Qatadah said, "Its light will go away.''

Sa`id bin Jubayr said, "**Kuwwirat** means it will sink in.''

Abu Salih said, "**Kuwwirat** means it will be thrown down.''

At-Takwir means to gather one part of something with another part of it (i.e., folding). From it comes the

folding of the turban **(Imamah)** and the folding of clothes together.

> Thus, the meaning of Allah's statement, كُوِّرَتْ **(Kuwwirat)** is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhari recorded from Abu Hurayrah that the Prophet said,

الشَّمْسُ وَالْقَمَرُ يُكَوَّرَانِ يَوْمَ الْقِيَامَةِ

> The sun and the moon will be rolled up on the Day of Judgement.

Al-Bukhari was alone in recording this Hadith and this is his wording of it.

Dispersing the Stars

وَإِذَا النُّجُومُ انكَدَرَتْ (٢)

And when the stars **Inkadarat**.

meaning, when they are scattered.

This is as Allah says,

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ

> And when the stars have fallen and scattered. (82:2)

The basis of the word **Inkidar** is **Insibab**, which means to be poured out.

Ar-Rabi\` bin Anas reported from Abu Al-Aliyah, who reported from Ubayy bin Ka\`b that he said,

> "Six signs will take place before the Day of Judgement.

- The people will be in their marketplaces when the sun's light will go away.
- When they are in that situation, the stars will be scattered.
- When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion.
- So the Jinns will then flee in fright to the humans and the humans will flee to the Jinns.
- The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

وَإِذَا الْجِبَالُ سُيِّرَتْ And when the mountains are made to pass away;

وَإِذَا الْعِشَارُ عُطِّلَتْ And when the pregnant she camels are neglected;

This means their owners will neglect them.

وَإِذَا الْوُحُوشُ حُشِرَتْ And when the wild beasts are gathered together.

This means they will be mixed.

وَإِذَا الْبِحَارُ سُجِّرَتْ And when the seas become as blazing fire.''

Then he **(Ubayy)** went on to say,

"The Jinns will say, `We come to you with news.'

So they will all go to the sea, and it will be a blazing fire.

While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven.

So while they are in that state, a wind will come that will kill all of them.''

Ibn Jarir recorded this narration with this wording.

Concerning Allah's statement,

وَإِذَا الْجِبَالُ سُيِّرَتْ (٣)

And when the mountains are made to pass away;

meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain.

Then Allah says,

وَإِذَا الْعِشَارُ عُطِّلَتْ (٤)

And when the pregnant she-camels **(`Ishar)** are neglected **(`Uttilat)**;

Ikrimah and Mujahid said,

"**`Ishar** are (pregnant she) camels.''

Mujahid said,

"**`Uttilat** means abandoned and left.''

Ubayy bin Ka`b and Ad-Dahhak both said,

"Their owners will neglect them.''

Ar-Rabi` bin Khuthaym said,

"They will not be milked or tied up. Their masters will leave them abandoned.''

Ad-Dahhak said,

"They will be left with no one to tend to them.''

And the meaning of all of these statements is similar.

What is intended is that the **`Ishar** is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of their pregnancies.

One of them is singularly referred to as **`Ushara'**, and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation.

This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

وَإِذَا الْوُحُوشُ حُشِرَتْ (٥)

And when the wild beasts are gathered together.

meaning, gathered.

This is as Allah says,

وَمَا مِن دَآبَّةٍ فِى الاٌّرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ مَّا فَرَّطْنَا فِى الكِتَـبِ مِن شَىْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered. (6:38)

Ibn `Abbas said, "Everything will be gathered, even the flies.''

This statement was recorded by Ibn Abi Hatim.

Allah also says,

وَالطَّيْرَ مَحْشُورَةً

And (so did) the birds assembled. (38:19) meaning, gathered.

The Blazing of the Seas

Allah says,

وَإِذَا الْبِحَارُ سُجِّرَتْ (٦)

And when the seas become as blazing fire.

Ibn Jarir recorded from Sa`id bin Al-Musayyib that `Ali said to a Jewish man, "Where is the Hell''

The man said, "The sea.''

Ali then said,

> "I think he is truthful, as Allah says وَالْبَحْرِ الْمَسْجُورِ And by the seas kindled **(Masjur)**. (52:6) and;

Joining the Souls

Concerning Allah's statement,

وَإِذَا النُّفُوسُ زُوِّجَتْ (٧)

And when the souls are joined with their mates.

meaning, every type (of soul) will be gathered with its peer (or mate).

This is as Allah says,

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ

> It will be said to the angels: "Assemble those who did wrong, together with their companions (from the devils). (37:22)

Ibn Abi Hatim recorded from An-Nu`man bin Bashir that the Messenger of Allah said, وَإِذَا النُّفُوسُ زُوِّجَتْ (And When the souls are joined with their mates). Those who are alike.

Every man will be with every group of people who performed the same deeds that he did. This is because Allah says,

وَكُنتُمْ أَزْوَاجاً ثَلَـثَةً

فَأَصْحَـبُ الْمَيْمَنَةِ مَآ أَصْحَـبُ الْمَيْمَنَةِ

وَأَصْحَـبُ الْمَشْـَمَةِ مَآ أَصْحَـبُ الْمَشْـَمَةِ

وَالسَّـبِقُونَ السَّـبِقُونَ

And you (all) will be in three groups.

So those on the Right Hand - how (fortunate) will be those on Right Hand!

And those on the Left Hand - how (unfortunate) will be those on the Left Hand!

And those foremost will be foremost.

(56: 7-10)

Questioning the Female Infant Who was buried Alive

Allah says,

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ (٨)

بِأَيِّ ذَنبٍ قُتِلَتْ (٩)

And when the female infant **(Al-Maw'udah)** buried alive is questioned: For what sin was she killed?

The majority have recited it as **Su'ilat** (she is questioned), as it is here.

> **Al-Maw'udah** is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls.

Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then.

Ali bin Abi Talhah reported that Ibn `Abbas said, وَإِذَا الْمَوْءُودَةُ سُئِلَتْ And when the female infant **(Al-Maw'udah)** buried alive **Su'ilat**:

> "This means that she will ask.''

Abu Ad-Duha made a similar statement when he said,

"She will ask, meaning she will demand restitution for her blood.''

The same has been reported from As-Suddi and Qatadah.

Hadiths have been reported concerning the **Maw'udah**. Imam Ahmad recorded from A'ishah, who reported from Judamah bint Wahb, the sister of Ukkashah, that she said, "I was in the presence of the Messenger of Allah when he was with some people, and he said,

لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، وَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا

I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

ذَلِكَ الْوَأْدُ الْخَفِيُّ، وَهُوَ الْمَوْءُودَةُ سُئِلَتْ

That is the minor infanticide and it is the female infant buried alive **(Maw'udah)** that will be questioned.''

Muslim, Ibn Majah, Abu Dawud, At-Tirmidhi and An-Nasa'i, all recorded this Hadith as well.

The Atonement for burying Infant Girls Alive

Abdur-Razzaq said that Isra'il informed them from Simak bin Harb, from An-Nu`man bin Bashir, who reported from Umar bin Al-Khattab that he said concerning Allah's statement, **وَإِذَا الْمَوْءُودَةُ سُئِلَتْ** And when the female infant buried alive is questioned.

"Qays bin `Asim came to the Messenger of Allah and said, `O Messenger of Allah! Verily, I buried some

daughters of mine alive in the period of pre-Islamic ignorance.'

The Messenger of Allah said,

أَعْتِقْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَة

Free a slave for each one of them.

Then Qays said, `O Messenger of Allah! Verily, I am an owner of camels.'

The Prophet said,

فَانْحَرْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَة

Then sacrifice a camel for each one of them.''

The Distribution of the Pages

Allah says,

وَإِذَا الصُّحُفُ نُشِرَتْ (١٠)

And when the pages are laid open.

Ad-Dahhak said,

"Every person will be given his paper in his right hand or in his left hand.''

Qatadah said,

"O Son of Adam!

It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper.''

Removing the Heavens, Kindling Hellfire, and Paradise Being Brought Near

Allah says,

وَإِذَا السَّمَاء كُشِطَتْ (١١)

And when the heaven is **Kushitat**;

Mujahid said, "It drawns away.''

As-Suddi said, "Stripped off.''

Concerning Allah's statement,

وَإِذَا الْجَحِيمُ سُعِّرَتْ (١٢)

And when Hell is **Su`irat**.

As-Suddi said, "It is heated.''

In reference to Allah's statement,

وَإِذَا الْجَنَّةُ أُزْلِفَتْ (١٣)

And when Paradise is brought near.

Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi` bin Khuthaym, all said,

"This means it will be brought near to its inhabitants.''

Everyone will know what He has brought on the Day of Judgement Concerning

Allah's statement,

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ (١٤)

Every person will know what he has brought.

This is the conclusive response of the previous statements, meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allah says,

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. (3:30)

Allah also says,

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

> On that Day man will be informed of what he sent forward, and what he left behind. (75:13)

بِالْخُنَّسِ أُقْسِمُ فَلاَ

81:15 But nay! I swear by Al-Khunnas.

الْكُنَّسِ الْجَوَارِ

81:16 Al-Jawar Al-Kunnas.

عَسْعَسَ إِذَا وَالَّيْلِ

81:17 And by the night when it `As`as.

تَنَفَّسَ إِذَا وَالصُّبْحِ

81:18 And by the day when it Tanaffas.

كَرِيمٍ رَسُولٍ لَقَوْلُ إِنَّهُ

81:19 Verily, this is the Word a most honorable messenger.

مَكِينٍ الْعَرْشِ ذِى عِندَ قُوَّةٍ ذِى

81:20 Dhi Quwwah, with the Lord of the Throne -- Makin,

أَمِينٍ ثَمَّ مُّطَـعٍ

81:21 Obeyed there, trustworthy.

بِمَجْنُونٍ صَـحِبُكُمْ وَمَا

81:22 And your companion is not a madman.

الْمُبِينِ بِالأُفُقِ رَءَاهُ وَلَقَدْ

81:23 And indeed he saw him in the clear horizon.

بِضَنِينٍ الْغَيْبِ عَلَى هُوَ وَمَا

81:24 And he withholds not a knowledge of the Unseen.

رَّجِيمٍ شَيْطَـنٍ بِقَوْلِ هُوَ وَمَا

81:25 And it is not the word of the outcast Shaytan.

تَذْهَبُونَ فَأيْنَ

81:26 Then where are you going

لِّلْعَـلَمِينَ ذِكْرٌ إِلاَّ هُوَ إِنْ

81:27 Verily, this is no less than a Reminder for the creatures.

يَسْتَقِيمَ أَن مِنكُمْ شَآءَ لِمَن

81:28 To whomsoever among you who wills to walk straight.

الْعَـلَمِينَ رَبُّ اللَّهُ يَشَآءَ أَن إِلاَّ تَشَآءُونَ وَمَا

81:29 And you cannot will unless that Allah wills -- the Lord of all that exists.

The Explanation of the Words Al-Khunnas and Al-Kunnas

Muslim recorded in his Sahih, and An-Nasa'i in his Book of Tafsir, in explaining this Ayah, from `Amr bin Hurayth that he said,

> "I prayed the Morning prayer behind the Prophet , and I heard him reciting,

فَلَا أُقْسِمُ بِالْخُنَّسِ (١٥)

الْجَوَارِ الْكُنَّسِ (١٦)

وَاللَّيْلِ إِذَا عَسْعَسَ

وَالصُّبْحِ إِذَا تَنَفَّسَ

But nay! I swear by **Al-Khunnas**,

Al-Jawar Al-Kunnas,

and by the night when it **`As`as**,

and by the day when it **Tanaffas**.''

Ibn Jarir recorded from Khalid bin Ar`arah that he heard Ali being asked about the Ayah; فَلاَ أُقْسِمُ , الْجَوَارِ الْكُنَّسِ بِالْخُنَّسِ (Nay! I swear by **Al-Khunnas**, **Al-Jawar Al-Kunnas**.) and he said,

"These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night.''

Concerning Allah's statement,

وَاللَّيْلِ إِذَا عَسْعَسَ (١٧)

And by the night when it **`As`as**.

There are two opinions about this statement.

- One of them is that this refers to its advancing with its darkness.

Mujahid said, "It means its darkening.''

Sa`id bin Jubayr said, "When it begins.''

Al-Hasan Al-Basri said, "When it covers the people.''

This was also said by `Atiyah Al-`Awfi.

Ali bin Abi Talhah and Al-`Awfi both reported from Ibn `Abbas: إِذَا عَسْعَسَ (when it `As`as)

"This means when it goes away.''

Mujahid, Qatadah and Ad-Dahhak, all said the same.

Zayd bin Aslam and his son Abdur-Rahman also made a similar statement, when they said, إِذَا عَسْعَسَ (when it **`As`as**)

> "This means when it leaves, and thus it turns away.''

I believe that the intent in Allah's saying, إِذَا عَسْعَسَ (when it **`As`as**) is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here.

It is as if Allah is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east.

This is as Allah says,

وَالَّيْلِ إِذَا يَغْشَى

وَالنَّهَارِ إِذَا تَجَلَّى

> By the night as it envelops.
>
> By the day as it appears in brightness. (92:1-2)

and He also says,

وَالضُّحَى

وَالَّيْلِ إِذَا سَجَى

> By the forenoon. By the night when it darkens. (93:1-2)

Allah also says,

فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً

> Cleaver of the daybreak. He has appointed night for resting. (6:96)

And there are other similar Ayat that mention this.

Many of the scholars of the fundamentals of language have said that the word **`As`as** is used to mean advancing and retreating, with both meanings sharing

the same word. Therefore, it is correct that the intent could be both of them, and Allah knows best.

Concerning Allah's statement,

وَالصُّبْحِ إِذَا تَنَفَّسَ (١٨)

And by the day when it **Tanaffas**.

Ad-Dahhak said, "When it rises.''

Qatadah said, "When it brightens and advances.''

Jibril descended with the Qur'an and it is not the Result of Insanity Concerning

Allah's statement,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (١٩)

Verily, this is the Word of a most honorable messenger.

meaning, indeed this Qur'an is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibril.

Ibn `Abbas, Ash-Sha`bi, Maymun bin Mihran, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, Ad-Dahhak and others have said this.

ذِي قُوَّةٍ ...

Dhi Quwwah

This is similar to Allah's statement,

عَلَّمَهُ شَدِيدُ الْقُوَى ذُو مِرَّةٍ

He has been taught by one mighty in power, **Dhu Mirrah**. (53:5-6)

meaning, mighty in creation, mighty in strength and mighty in actions.

... عِندَ ذِي الْعَرْشِ مَكِينٍ (٢٠)

with the Lord of the Throne **Makin**,

meaning, he has high status and lofty rank with Allah.

مُّطَـعٍ ثَمَّ ...

Obeyed there,

meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels).

Qatadah said, مُّطَـعٍ ثَمَّ (Obeyed there)

"This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message.''

Allah then says,

...أَمِينٌ (٢١)

Trustworthy,

This is a description of Jibril as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibril, just as He has commended His servant and human Messenger, Muhammad by His statement,

وَمَا صَاحِبُكُم بِمَجْنُونٍ (٢٢)

And your companion is not a madman. **Ash-Sha`bi**,

Maymun bin Mihran, Abu Salih and others who have been previously mentioned, all said,

"This refers to Muhammad .''

Allah said,

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ (٢٣)

And indeed he saw him in the clear horizon.

meaning, indeed Muhammad saw Jibril, who brought him the Message from Allah, in the form that Allah created him in (i.e., his true form), and he had six hundred wings.

...بِالاٌّفُقِ الْمُبِينِ (٢٣)

in the clear horizon.

meaning, clear.

This refers to the first sighting which occurred at **Al-Batha**' (Makkah). This incident is mentioned in Allah's statement,

عَلَّمَهُ شَدِيدُ الْقُوَى

ذُو مِرَّةٍ فَاسْتَوَى

وَهُوَ بِالاٍّفُقِ الاٌّعْلَى

ثُمَّ دَنَا فَتَدَلَّى

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

فَأَوْحَى إِلَى عَبْدِهِ مَآ أَوْحَى

He has been taught by one mighty in power (Jibril).

Dhu Mirrah, then he rose.

While he was in the highest part of the horizon,

Then he approached and came closer.

And was at a distance of two bows' length or less,

So (Allah) revealed to His servant what He revealed. (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibril. It seems apparent -- and Allah knows best -- that this Surah **(At-Takwir)** was revealed before the Night Journey **(Al-Isra')**, because nothing has been mentioned in it except this sighting (of Jibril), and it is the first sighting.

The second sighting has been mentioned in Allah's statement,

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى

عِندَ سِدْرَةِ الْمُنتَهَى

عِندَهَا جَنَّةُ الْمَأْوَى

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

> And indeed he saw him (Jibril) at a second descent.
>
> Near **Sidrah Al-Muntaha**.
>
> Near it is the Paradise of Abode.
>
> When that covered the lote tree which did cover it ! (53:13-16)

And these Ayat have only been mentioned in Surah **An-Najm**, which was revealed after Surah **Al-Isra'** (The Night Journey).

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ (٢٤)

And he withholds not knowledge of the Unseen.

> The Prophet is not Stingy in conveying the Revelation وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ (He is not **Zanin** over the Unseen)
>
> meaning Muhammad is not following false conjecture about what Allah revealed.
>
> Others have recited this Ayah with the **`Dad'** in the word **Danin**, which means that he is not stingy, but rather he conveys it to everyone.

Sufyan bin `Uyaynah said,

> "**Zanin** and **Danin** both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The **Zanin** is one who follows false supposition, and the **Danin** is one who is stingy.''

Qatadah said,

> "The Qur'an was unseen and Allah revealed it to Muhammad, and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it.''

Ikrimah, Ibn Zayd and others have made similar statements.

Ibn Jarir preferred the recitation **Danin**.

I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

The Qur'an is a Reminder for all the Worlds and It is not the Inspiration of Shaytan

Allah says,

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ (٢٥)

And it is not the word of the outcast Shaytan.

meaning, this Qur'an is not the statement of an outcast Shaytan.

> This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allah says,
>
> وَمَا تَنَزَّلَتْ بِهِ الشَّيَـطِينُ
>
> وَمَا يَنبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ
>
> إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ
>
> And it is not the Shayatin who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it. (26:210-212)

Then Allah says,

فَأَيْنَ تَذْهَبُونَ (٢٦)

Then where are you going,

meaning, where has your reason gone, in rejecting this Qur'an, while it is manifest, clear, and evident that it is the truth from Allah.

This is as Abu Bakr As-Siddiq said to the delegation of Bani Hanifah when they came to him as Muslims and he commanded them to recite (something from the Qur'an). So they recited something to him from the so called Qur'an of Musaylimah the Liar, that was total gibberish and terribly poor in style.

Thus, Abu Bakr said,

"Woe unto you! Where have your senses gone By Allah, this speech did not come from a god.''

Qatadah said, فَأيْنَ تَذْهَبُونَ (Then where are you going) meaning, from the Book of Allah and His obedience.

Then Allah says,

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ (٢٧)

Verily, this is no less than a Reminder to the creatures.

meaning, this Qur'an is a reminder for all of mankind. They are reminded by it and receive admonition from it.

لِمَن شَاء مِنكُمْ أَن يَسْتَقِيمَ (٢٨)

To whomsoever among you who wills to walk straight.

meaning, whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no guidance in other than it.

وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاء اللَّهُ رَبُّ الْعَالَمِينَ (٢٩)

And you cannot will unless (it be) that Allah wills -- the Lord of all that exists.

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and

> whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allah the Exalted, and He is the Lord of all that exists.

It is reported from Sulayman bin Musa that when this Ayah was revealed, لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ (To whomsoever among you who wills to walk straight.) Abu Jahl said,

> "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight.''

So Allah revealed, وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ رَبُّ الْعَلَمِينَ (And you cannot will unless (it be) that Allah wills the Lord of the all that exists.)

This is the end of the Tafsir of Surah **At-Takwir**, and all praise and thanks are due to Allah.